WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. II.] LEXINGTON, KY. AUGUST 3, 1825. [No. 4.

PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY FIVE CENTS for every three months delay.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

ACCOUNT OF A SUNDAY SCHOLAR.

A boy was some time ago admitted into a Sunday school in the New Forest, Hants, (Eng.,) whose spirit and conduct was so awfully depraved, that it could not be endured. He was therefore admonished by his teachers, and expelled. Not long after his dismission he was taken very ill, when he sent for his teachers,—acknowledged his guilt,—expressed his sorrow for his misconduct,—and entreated them, should he recover, to re-admit him into the school. Having been, in some measure, restored, he was again received; when he became remarkable for his good behaviour, and progress in learning,—appeared to receive the light of the Gospel, and to manifest piety of mind. Being possessed of parents who had no regard either for their own souls or the souls of their offspring, he used all his efforts to lead them to the house of God, to read and pray, and keep the Sabbath. Thus he went on, and with steady pace continued to grow in knowledge and in grace. Again his health began to decline, and he was unable to attend the school. On this, he sent for his teachers,—conversed with them in a surprising strain—thanked them for their kindness to him—told them the consolation he had found in the Saviour—said he was certain that he should never be restored, and that his affliction would terminate in death. "But (added he) this to me is a happy thought, as my dear Saviour has died for me, has conquered death for me—has given me the witness of the Spirit—shed abroad his love in my heart—and now I long to see his face in another and a better world." His disorder was a lingering decline. During his affliction the teachers had frequent intercourse with him, found him always happy to see them, and very desirous of conversation and prayer. At his request, the children belonging to the school were invited to visit him; and, whenever they went, he entreated them to attend the school, to learn their lessons, to be obedient to thetr teachers, to observe the Sabbath, to pray earnestly to Jesus Christ, and to consider the great blessing of a Sunday school. With his father and mother he was particularly earnest, beseeching them to seek the Lord and the salvation of their souls, and the souls of his brothers and sisters. While lying on his fathers arms, he fixed his eyes on him, and said: 'Father, you have been a kind friend to me; but I have a kinder friend in Jesus Christ, to whom I am just now going.' On saying this he instantly expired; and, we hope, 'was carried by the angels into Abraham's bosom.' His conversation and death made a powerful impression on the mind of his father and mother, and elder brother, who, by these means,

were inclined to seek the Lord, have since joined the church of Christ, and are now walking in all the ordinances and commandments of the Lord blameless.—*S School Mag.*

THE VAIN CHILD.

'O, Betsey,' said a little girl one Sabbath morning to her sister, how happy I shall be to day, with my new bonnet and my flounced frock. And if I had but another frill to put round my wrist, like that one I picked up the the other day, how nice it would look. But as it is, I think I shall look smarter than any of the rest of the girls.'—Thus did this vain child talk, till she was dressed; then off she ran to school. In her way thither, she overtook Jenny Wise, who looked very plain and neat, and on that account appeared much more respectable than Hannah **. I do not mention her other name, as it is not my wish to expose her. 'Well, Jenny,' said she, as she strutted up to her, 'what, are you going to school in that dark stuff frock?' Jenny looked hard at her, and said, 'O! is it you? I hardly knew you, you looked so fine; but I am sure our teacher will not like you any the better for it; for she said the other day, she never thought the worse of any girl for having a dozen patches on her frock, if she was but clean; and she told us too, there were many things in dress very suitable to rich ladies, that did not at all become us poor Sunday school girls.' Hannah ** did not at all like this, as she had been vainly supposing she should be thought more of for being dressed smart. 'Why, Jenny,' said she, 'how you talk! here, look at the fine flower in my bonnet! It cost only six pence; do you not think it a bargain?' 'I think,' said Jenny, 'that you had better put the money in our mission box; for then it would have done some good; but now it has done harm, for it makes you proud.' 'I proud!' said Hannah, angrily, 'I am sure I am not proud; you may go on, and preach to yourself, if you will; I shall go in here at Polly **'s. I am not afraid but I shall be in plenty of time for school.' Jenny went on, and had repeated her lessons before Hannah came in; who, for being so late, had placed round her neck a card, on which was written in large letters, *the last girl.* This, of course, she thought no great ornament; and when she was called to repeat her lessons, she could not say a word; so that her teacher was obliged to punish her.—Beside which, she talked to her about the folly of dressing as she did, and how unbecoming it was to a poor child, like her. This made Hannah look very much ashamed; and she soon found, that fine clothes did not make any one happy. *Ibid.*

BIBLE SOCIETIES.

The British and Foreign Bible Society was the first institution ever formed for the sole purpose of printing and distributing the Sacred Volume without note or comment. It was organized on the 7th of March, 1804, but did not issue any Bibles until September 1805. Since that period, down to the end of its twentieth year, it has issued in Great Britain, *three million four hundred and forty-two thousand three hundred and thirty-two* Bibles and Testaments, and on the continent of Europe, *eight hundred and ten thousand and thirty-three*; making a total tal of *four million two hundred and fifty-two thousand three hundred and sixty-five* copies. In addition to these, there had been printed, or were then printing, by societies in connexion with the British and Foreign Bible Society, *two million and ninety-one hundred and fourteen;* making in all, by the British and Foreign Bible Society, and by societies in connexion with it, *six million six hundred and forty-three thousand six hundred and seventy-nine.*

In different parts of the world there

were at the above date, besides the British and Foreign Bible Society, about 100 principal Bible societies, with more than a thousand auxiliaries. These all had printed and distributed according to the returns received, *two million three hundred and ninety-one thousand three hundred and fourteen* copies. This number, added to the above, will give, so far as it has been ascertained, the whole number of Bibles and Testaments which have been printed and distributed by means of Bible societies, viz. *nine million thirty-four thousand nine hundred and thirty-three.* If accurate returns could be had from every Bible Society in the world, we do not think the number of Bibles and Testaments which had been printed and distributed previous to May 1824, would exceed *ten millions. Phil. Bib. Soc. Address.*

MRS. FRY.

The following interesting account of Mrs. Fry's visit to one of the prisons of Glasgow, is an extract of a letter addressed by a lady of that place to a friend in Edinburgh.

Mrs. Fry's manner and voice are delightful, and her communications free and unembarrassed. She met, by appointment, several of the magistrates, Mrs. Ewing and a number of ladies at Bridewell. She told them with much simplicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, at Glasgow. She entered into very pleasant conversation with every one. All were delighted when she offered to speak with the poor women: but the keeper of the Bridewell said he feared it was a dangerous experiment, for that they never, but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening, but she thought it might give pleasure to some, and would serve to show the ladies what she meant. The women, about one hundred, were then assembled in a large room, and when we went in, they seemed astonished, misdoubting, and lowering. She took off her little bonnet, and sat down on a low seat, and fronting the women, and looking round with a kind and conciliating manner, but with an eye that met every eye there, she said, "I had better just tell you what we are come about." She said we had to do with a great many poor women sadly wicked; more wicked than any now present, and they had been recovered from evil.—Her language was often biblical, always referring to our Saviour's promises, aye, and cheering with holy hope, those desolate beings "Would you like to turn from that which is wrong; would you like that ladies should visit you, and speak comfort to you, and help you to be better! You should tell them your griefs, for those that do wrong have many sorrows."

As she read them the rules, asking them always if they approved, they were to hold up their hands if they acceded. At first we saw them down, and many hands were upraised; but as she spoke, tears began to fall. One very beautiful girl near me had her eyes swimming in tears, and her lips moved as if following Mrs. Fry An older woman, who had her Bible, we saw pressing upon it involuntarily, as she became more and more engrossed.

The hands were now almost all ready to rise at every pause, and these callous and obdurate offenders were all with one consent bowed before her. At this moment she took the Bible and read the parables of the lost sheep, and the prodigal son. It is not in my power to express to you the effect of her saintly voice speaking such blessed words. She often paused and looked at the "poor women" (as she called them) with such sweetness, as won all confidence—and she applied,

with a beauty and taste, such as I had never before heard, the parts of the story:—"His father saw him, when yet a great way off, and had compassion on him, and ran and fell on his neck and kissed him—and the son said to him. Father, I have sinned against heaven," &c.

A solemn pause succeeded the reading. She rested the large Bible on the ground; we saw her on her knees before the women; her prayer was soothing and elevating, and her musical voice in the recitative style. I felt it like a mother's song to a suffering child.

AN EXTRAORDINARY PRESERVATION.—In the Memoirs of the late Rev. William Lee, formerly a Missionary in India, written by the Rev. H. Lacey, is the following wonderful instance of the preservation of life when in imminent danger.

"Among the English gentlemen who paid Mr. Lee particular attention, was Mr. Churchill, whose residence was about two miles from the mission house, (at Vizagapatam.) One evening as he was reclining on a sofa, reflecting on his mournful loss, (the recent death of his lady) and watching the slumbers of his two little ones, who were near him on a bed, he was suddenly alarmed with the prospect of a terrible death for them as well as for himself, and as suddenly delivered both from the peril and the fear. A tiger walked into the house, and entered the room; when beholding his own image in a large mirror, he rushed forwards and broke it into a thousand pieces, and then immediately fled from the spot! Whether the alarm and horror thus excited were productive of injury to Mr. Churchill's health, does not appear; he did not, however, long survive the event."

"An earthquake may be bid to spare,
The man that's strangled by a hair."

TO THE PEOPLE OF THE UNITED STATES.

Office of the Colonization Society.
June 27, 1825.

The Board of Managers of the American Colonization Society have the pleasure to announce to the public, that the late accounts for Liberia, by the Hunter, represent their colony to be in very prosperous circumstances. It cannot fail to gratify the friends of this cause to learn, that the colonists continue to enjoy excellent health, and are highly spoken of by the Agent, as industrious and enterprising. During the past year, they have made very considerable and important improvements in building, and in clearing and inclosing land. Their schools are also flourishing. In short, more than the most sanguine members of the Board had ventured to anticipate has been already realized. When we review the many discouragements and difficulties against which we have struggled from the very commencement of our labours, and the almost unprecedented success which has, notwithstanding, crowned our humble efforts, we are animated to look forward to the certain and complete accomplishment of all our hopes. Yet it is not to be denied that we have still much to encounter. Those who have already been sent out to Africa are in want of many articles which are necessary to their comfort, and almost indispensable to their health. For a supply of these articles they look to this Board, and we have exhausted our funds.—There are hundreds more who are ready and anxious to join their brethren in the land of their fathers, but we have scarce a dollar in our treasury to furnish them the means of transportation. We trust, however, that it is necessary only to make our situation known to an enlightened, benevolent, and liberal public, to secure their efficient aid. We publish therefore, our intention of sending out early in the fall a ves-

sel to carry emigrants and supplies to Liberia, and apply with confidence to our friends throughout our country for means to accomplish our design.

Is it necessary to add another word? That vast advantages would result to this country from the colonization in Africa of the free people of color, among us, if such an event could be brought about, no one has never denied. That such a measure is practicable, no one can now entertain a reasonable doubt. The experiment has been made, and the success of it has exceeded even our warmest hopes. A colony is planted in Africa, and when the means are compared with the object, is flourishing beyond example.—Shall this colony perish? Shall this noble enterprise be foiled? Is there an American citizen who will not feel deeply for injured and benighted Africa? Our appeal will not, cannot be resisted. With the utmost confidence that we shall not be disappointed in our expectations, we leave our cause with the people of the United States. It is the cause of the Patriot, of the Philanthropist, of the Christian.

By order of the Society,
R. R. GURLEY, *Agent.*

From the Missionary Herald.

CEYLON MISSION.

NEW ENCOURAGEMENTS.

In a letter from Mr. Winslow to the Corresponding Secretary, dated Oodooville, Jan. 10. 1825, mention is made of some very encouraging indications of continued divine favor to that mission.

You will have returned thanks to God for his grace bestowed on those around us, at the commencement of the past year; and, ere this reaches you, may have heard with rejoicing that, at the conclusion of the same year, also, the Lord hath appeared again "to revive his heritage when it was weary."

The last two months have been a time of silent, but we trust effectual, operation of the Holy Spirit on many hearts. Preceding and accompanying it, was an uncommon spirit of prayer,—fervent, weeping prayer. All the stations witnessed new zeal and activity among the members: a revival of old impressions in those who had been awakened before and had gone back; and new cases of conviction among careless sinners, both in our schools, and among our schoolmasters, and others connected with us. The case of some young men has been particulary interesting. There were several connected with the mission in various ways, who had long been instructed, but remained hardened. One of them, an assistant in the Central School, named T. Dwight, had, for some time, been more or less anxious about his soul; but unable to give up all for Christ. After the last awakening commenced, he was more deeply affected; and at length, against much opposition, came out on the Lord's side. His taking a decided stand, had some effect upon others. These were made the special subjects of prayer and effort, and the Lord appeared to bless the means used. Two, who are connected with the station of Tillipally, and three at this station, were more especially awakened and brought to deep concern; and have subsequently been made partakers of a Christian hope. They are all from the most respectable families, and stand very high among the people. If they remain steadfast, a heavy blow will be given to heathenism. Many of the schoolmasters, also, at the different stations, are more or less serious, and eight or ten may be said to appear well. Of the lads in the Central School, and the children in the Boarding Schools, several have of late hopefully passed from death unto life.

Of the revival a year ago, we are hoping to gather in the first fruits on the 20th inst. Yesterday the candidates, 44 in number, were propounded at all our stations. A large temporary building has been erected in a central village, sufficient to accommodate about 3,000 people, and we have reason to hope it will be more than filled. The ordinance of baptism is to be administered to the candidates, after a sermon and addresses prepared for the occasion, and the Lord's supper is to be administered to the native members, who will then amount to more than 70, and to such missionaries and others in communion, as may be present.

We trust it may be a day long to be remembered. And as it is, perhaps, in consequence of the thanksgivings, which Christians, in our native land, are now offering to God for his former mercies towards this mission, that he has been again pleased to visit us; so, in consequence of what he is now doing, we hope, praises will ascend to bring down fresh supplies of grace. *Let the people praise thee, O God; let all the people praise thee.*

An instance of persecution.

About the last of June, 1823, the wife of the Odigar appeared somewhat thoughtful. For several months her impressions became gradually more and more deep. During all this time she suffered much persecution. Her father in law threatened and abused, her husband beat her, and all her relations did what they could by ridicule, to divert her mind from the concerns of her soul. This not proving sufficient, brahmins and pandarums were called in to their aid, and all that is fearful or alluring in their religion was made to bear upon her. At this time all our visits were watched with the utmost care, and, if we spoke tother, they would make such a noise as either to prevent her from hearing, or to destroy as much as possible the effect. Many evil reports were circulated and many threats sent to us, and some stones thrown. But this was not sufficient. She continued deeply anxious, and our hopes were much strengthened. The people, however, were not willing to give up their object, and, as if in the last struggles of despairing hope, they cut down a tree, and prepared the funeral pile to burn her mother alive, in case the woman refused to return to her heathenism, "for *this*, said they, will atone for the disgrace brought upon us by her becoming a Christian." This had the desired effect. She was overcome; and, though dragged unwillingly to the temple at first, she now goes frequently. When we exhorted her still to trust in Jesus, to take courage, and to refuse to yield to temptations, she said, "I know it is my duty. I see that these things are true, and that the customs of the heathen are all folly, and against God, but when I feel the blows of my husband, and see the funeral pile of my mother, how can I be bold, how can I trust in Jesus?" One day she said to Mrs. Spaulding, "if the tree had been cut down to burn *me*, I should not feel it so much, but the thought that my poor old *mother* must thus suffer for my sake is insupportable."—Christians in America cannot make sufficient allowance for those among this people who are disposed to follow Christ. The low state of morals, the want of decision of character, and the contempt and persecution which are heaped upon them, all unite to root out or choke the good seed sown in their hearts.

PALESTINE MISSION.

EXTRACTS FROM THE JOURRAL OF REV. WILLIAM GOODELL.

June 28, 1824. After reading the Scriptures with bishop Jacob this morning, I had much serious conversation with him. I said, "If this is true,

which we have been reading. I know of no individual in this place who is prepared for heaven. If this is true, all I have seen appear to be in the broad road. I have not even heard of a single person, who appears to possess, or to desire the character, which the Bible ascribes to the people of God Look at your Sabbaths. You all love the Sabbath, but it is for the same reason that boys at school love a play day. Do you think there is *one* individual in this whole city, who loves the Sabbath for the sake of reading the Holy Scriptures, reflecting seriously on his sinful state by nature, and the method of deliverance by Christ, contemplating the character and government of God, and retiring into his closet to pour out his soul in communion with his God and Saviour?" "No," said he, "not one. They are all devils."

In the evening called with Jacob and Eve, upon one of the most respectable Christian families in the place. We were served with coffee, pipes, sweatmeats, and watermelons from Joppa. These were very large and excellent, and not the less acceptable from the hint, which was given, that they might be from the garden once owned by Simon the Tanner, with whom Peter lodged. I told them it was pleasant to meet them that evening, and I hoped we might all meet in heaven, to spend, not an evening, but millions of ages together. They replied that they hoped this through the goodness of God, and asked me to pray that their sins might be forgiven, and that they all might be fitted to enter the kingdom of heaven. Jacob then told them that I did not spend the Sabbath in running about from house to house to drink coffee, and converse about worldly things; but, after reading in the Bible with him I always retired to my room, and spent the whole day in reading the Scriptures, and in prayer.

From the New-York Advocate.

THE LATE TRIALS.

The jury in the case of the boys implicated in the murder of Mr. Lambert, have brought in a verdict of Manslaughter. This was expected, at least there was no reason to believe, from the nature of the testimony, that they could be convicted of Murder: as it is, the punishment is heavy; it is confinement for a term of years in the State Prison.

This case is calculated to produce a serious impression upon the minds of parents, guardians, masters and boys. Here are seven lads, apprentices to mechanical trades, carousing, drinking, and fighting, at 1 o'clock in the morning; disturbing the public peace; assailing peaceable travellers, and finally causing the death of a worthy citizen. These things were not so in former times, and from the frequency of of these broils, it becomes necessary to inquire into the causes, and produce a radical reform by other measures.

We go at once to the root of evil, and it will be traced to the *early neglect* of parents, guardians, and masters: they are to blame, for the evil results of their neglect, because if they take a proper interest in the concerns of the youth entrusted to their care, and interpose their authority *in time*, these riots and their consequences would be unknown.

A boy should not be permitted to be absent from his father's or his master's house after ten o'clock in the evening without being compelled to give a fair account of himself: this and other faults should be *looked into*, explained and punished; they should be kept close at work during working hours, and in hours of recreation they should be able to give an account of themselves. A little trouble, a little exertion, a little interest felt for a boy

while young, would be of great and important advantage to him as he grew up. Make him retire early; rise early; eat sparingly; drink nothing but water; watch his temper; correct him promptly and spiritedly; see that his education and morals are not neglected; make him work, for that is the antidote for vice; compel him to be civil, tractable and obedient; give no saucy answers; use no insulting language; assume no ridiculous airs of independence; encourage him in nothing that may make him hateful or disliked; in short, let parents and guardians do their *duty*, and we shall not have the melancholy example of seven lads at hard labour in the state prison; their morals, their characters and their prospects destroyed forever.

Let this case be a warning to parents, guardians, masters and boys.—Let those in authority exercise their authority—let each offence be noticed and corrected promptly—let admonition and example go hand in hand—see that your boys and apprentices are home before you retire to bed—see that no liquor or ardent spirits are introduced into your shop—arraign, punish, and if necessary, dismiss any apprentice if found drunk, and let no other master take a boy dismissed for that cause. Let master mechanics have an understanding on this subject—let the Mechanic Society and Mechanics' Institution take measures on the subject—let something be done to mend the manners and morals of apprentices, by united coercive measures, and good results will be produced.

Let boys understand and be made to know, that fighting in the streets is the province of blackguards, and blackguards must be driven from society—let them have a pride above such grovelling practices; and, above all, let them unite and shun, as companions, any who may be found in liquor, and in time, a reform so much desired, may be produced.

SCRIPTURES FOR YOUTH.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Better is a poor and a wise child than an old and foolish King, who will no more be admonished.

Cursed be he that setteth light by his father or his mother.

The eye that mocketh at his father and despiseth his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Children, obey your parents in the Lord, for this is right.

Honour thy father and mother, (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

Children, obey your parents in all things: for this is well pleasing unto the Lord.

I [wisdom] love them that love me; and those that seek me early shall find me.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things, God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

Remember now thy Creator in the days of thy youth.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, AUGUST 3, 1825.

REVIVING.

There were added to the New Providence church, in Mercer County, under the pastoral care of Rev. Thos. Cleland, D. D. on the 3d Sabbath in July, *sixteen* persons on examination: seven were young females and nine heads of families; others are under deep impressions, though there appears no general excitement.

For the Luminary.

ON PRAYER.

Prayer strictly speaking, is a request or petition for such mercies as we need, or it is the offering up the desires of our hearts to God, for blessing agreeable to his will, in the name of the Lord Jesus, by the aid of the Holy Spirit, with a full and honest confession of our sins, "and thankful acknowledgement of his mercies." No exercise can be more consistent with the rational and renewed nature of man than this duty. It is a command of Christ that men should *always pray and not faint.* We shall not pause here to vindicate the propriety of prayer, but hasten to shew, that it is a kind of *universal remedy* for all the diseases, afflictions and trials of human life. *Is any among you afflicted? let him pray.* James, 5. 13.—If any are cast down on sick beds, *let them call for the elders of the church and let them pray—And the prayer of faith shall save the sick.* James, 5. 14, 15. This was the remedy used by Hezekiah when *he was sick unto death;* he turned his *face to the wall, and prayed.* The Lord heard and restored him to health. 2 Kings 20. Prayer was also David's remedy in time of great weakness and affliction. *Have mercy on me, O Lord, for I am weak; O Lord heal me, for my bones are vexed.* Ps. 6. 2. The wise man said, "My son, in thy sickness be not negligent; but pray unto the Lord and he will make thee whole."

If any labour under deep distress of soul on account of sin, let such pray as did David. The *sorrows of hell compassed me about; and the snares of death prevented me.* In my distress, I called upon the Lord, and cried unto my God. Ps. 18. 5, 6. & 106. 3, 4. If any are tristed with grievous temptations, let such pray. Thus did St. Paul, when the messenger of satan was sent to buffet him. Thrice I besought the Lord that it might depart from me. 2 Cor. 12. 8. David observes the same course. While I suffer thy terrors, I am distracted; thy fierce wrath goeth over me. Ps. 88. 15, 16. And again, *unto thee have I cried, O Lord,* and in *the morning shall my prayer prevent thee.* If any are discouraged on account of the weakness of their graces, let them pray; as did David, Ps. 38. 8. 9. *I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee.* To such as thus pray, God, in answer to their prayers, says, *my grace shall be sufficient for thee.* If any are afflicted with the painful loss of friends and dear relatives, let such be much engaged in prayer to God, as did Ezekiel, when Pelatiah, the son of Benaiah, did: Then fell I down upon my face and cried with a loud voice, and said, Ah, Lord God, wilt thou make a full end of the remnant of Israel. Ezek. 11. 13. Yes, they should pray that God would sanctify and support them under these bereaving dispensations of Providence.

If any are labouring under great poverty; let such pray. David said, *I am poor and needy, and my heart is wounded within me, I became also a reproach to them, when they that looked upon me, shaked their heads. Help me, O*

Lord, my God: O save me according to thy mercies Ps. 119. 22. 25. 26.

Many are greatly disquieted and subject to bondage all their life time thro' fear of death. Such should pray as did the pious Psalmist, "My soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit; I am as a man that hath no strength; free among the dead; thou hast laid me in the lowest pit, in darkness in the deeps: But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee." Ps. 88. 3. 6. & 13.

Many tremble at the thought of a future judgment. This was the case with the man after God's own heart "*My flesh* trembleth for fear of thee, *and I am afraid of thy judgments.*" To such we would say with Jeremiah, plead, as in Lam 3. 58. 59, *O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life; O Lord, judge thou my cause.* If any fear the malice, power, and subtility of spiritual enemies, let them pray: *Deliver me from mine enemies, O my God; defend me from them, that rise up against me; O hide me from the secret counsel of the wicked: Consider mine enemies, for they are many, and they hate me with evil hatred. O keep my soul and deliver me.* Under whatever trial or difficulty the real child of God may be placed, he should instantly and constantly have recourse to this remedy; he should pour out his soul into the ears of *the Father of mercies, and God of all grace,* comfort and consolation, and be sure of an answer in peace and and righteousness We have his infallible word for it: "*Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.*"

Fashionable suppliants may talk to God; but be confident; he that can truly pray, can never be truly miserable. Of ourselves we are liable to all evil; our security is from above, and what intercourse have we with heaven, but by prayer? Our prayers are they, that can instrumentally deliver us from dangers, avert judgments, prevent mischief, procure blessings; that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustain us under our infirmities, raise up our dejected souls, increase our graces, abate our corruptions, sanctify all good things to us, sweeten the bitterness of our afflictions, smooth the rugged path of life; open the windows of heaven, shut up the bars of death, vanquish the powers of hell.—Pray, and be both safe and happy.

H.

The following information, given at the last Monthly Concert in Boston, appears in the Recorder and Telegraph.

The Corresponding Secretary read extracts from a Journal kept by the missionaries at Dwight, in the Arkansas Territory, giving some account of the schools attached to that station.—The examination of the Girl's School, took place January 11th. It consists of five classes: the first containing 12 scholars—second 3—third 7—fourth 5—fifth 5. The last mentioned class is so far advanced as to spell with great accuracy and to read well in any book; the 4th and 3rd are able to read in the New-Testament. Besides the exercises in reading and spelling, the different classes, attend to several other branches of knowledge, according to their degree of advancement; and all recite from memory occasional lessons in the catechism. hymns, Bible, &c.—The boys' School was examined the day following. It contains about an equal number of scholars as the School for Girls; and in about the same state of forwardness.

An extract of January 31, 1825, from the Journal of Messrs. Richards

and Stewart, at Lahaina, Island Mowee, represents that for the last fort night there had been an unusual interest manifested by the natives, in the business of education. Fifty had called on the missionaries early that morning for spelling books; and 150 more in the subsequent part of the day.—At least 100 were obliged to go away unprovided for, the stock of books on hand being inadequate to the supply. On visiting the chiefs of the Island, Feb. 2, the missionaries found them busily employed in study at their desks, with their servants seated around them on mats, and engaged in the same pursuit. It is worthy of remark, that, though the chiefs seemed at first disposed to *monopolize* the advantages of instruction, they now wish these advantages to be extended to the meanest of the people. The eagerness of adults and men high in power to acquire knowledge, and in order to this their willingness to submit to the study of simplest rudiments, is more than had been anticipated by the most sanguine friends of Missions.

ETHIOPIA STRETCHING OUT HER HANDS.

Near the close of last September, Rev Mr. Waring, coloured minister at the African colony, took a journey of about eighty miles, from Cape Montserado to Grand Bassa, for the purpose of making arrangements with the native kings to open a communication with the colony, in a way of trade. The object of his mission was successful; and in the mean time, he lost no opportunity of stating to the kings the great advantages which the Christian religion confers upon those who embrace it. The following is a brief extract from his journal, as published in the African Repository.

[*Rec. & Tel.*

"King Will said that he heard that God would judge the world, and that every man would be on the earth again. I told him it was truth. He said that he had not been able to rest since he heard so—that often his heart would cry—but he did not know how to pray. This gave me the opportunity which I wanted. I stated to him the happiness of making the Son of God his friend. He replied that he knew not in what way to do it; and while I explained to him the way the tears rolled down his cheeks.—Perceiving that I noticed them, he said, 'Your words make my heart cry, but I must come to the Cape and hear more about God.'

LATEST FROM GREECE.

Private letters from Zante and Corfu represent the Greeks as triumphant both in the Morea and in Epirus. If the letter from Zante is to be relied on (and its statements are confirmed by accounts from Constantinople.) the next arrivals will probably bring us intelligence of the complete destruction of the Egyptian army under Ibrahim Pacha, which landed in the Morea a few months since 12 or 15,000 strong.

N. Y. Obs.

From the National Gazette.

Segur's History of Napoleon's Expedition to Moscow.

As the invaders advanced to Moscow, they first distinguished its glittering spires from the eminence called *Mount Safety*, and they raised a shout of passionate exultation. Napolean joined in the ardent joy—he hailed with delight the *term* of his enterprise; "his Marshals, who, from discontent, had keep aloof from him since the battle of Borodino, forgot their griefs at the sight of Moscow, crouded about him *and did homage to his fortune.*" To the first information brought of the *desertion* of the city he would yield no credit—when the fact was so announced as to be plainly certain, his elation quickly turned into a sort of despair. He marched into that vast capital with

feelings akin to those he had carried into Smolensko: on reaching the *Kremlin*, however, the ancient palace of the Czars, he gave way to the pride of ambition and an impatient curiosity. But every pleasurable emotion was arrested by the rumours that the train had been laid to burn the whole city —on this head, too, he was incredulous, until he saw, himself, from on high, the flames bursting from the roofs of the vast mansions of the nobility, driven in every direction with amazing rapidity by a violent wind that shifted at every moment, and soon enveloping entire and innumerable streets. No other conflagration of the habitations of man ever equalled this in extent and the variety of awful circumstance. It is described by Segur with the hand of a master. The flood of light first fell upon the Kremlin at *midnight*; and the Imperial Guards had themselves negligently left a magazine of powder under the very window of their master. Had a single flake, of the many that flew over their heads, descended upon a *caisson*, all would have been destroyed together; and this danger continued for several hours, without being heeded by any one in the general confusion and consternation of the scene.

Napoleon was roused by the mingled blaze of the fire and the morning; for, those who watched did not dare to disturb his rest. He was thrown into extreme agitation, when he beheld the sea of flame. He remained obstinately in his apartments, until the approach of night; Murat, Prince Eugene, and Berthier, beseeching him on their knees, to withdraw to a place of greater security. It was not until the Kremlin had frequently caught fire that he was persuaded to retreat by a private stairway, and suffer himself to be conducted to the chateau of Petrowsky, about a league distant on the road to St. Petersburgh. On his way thither, through narrow passages and streets burning fircely, his life was repeatedly in extreme danger and rescued only by the accidental aid of soldiers who were grouping about in quest of plunder. On the day after (13th September) the city resembled a vast firespout, scaling and colouring the heavens; and after gazing for a long time in mournful and profound silence, he exclaimed—"This indeed is for us the presage of great misfortunes!" To clear the ruins in part, and find means of subsistence, were the first occupations of the army,—and *peace* became the principal and eager wish of its head. Whatever illusions remained in the minds of either were dissipated completely by the first fall of snow, though he continued to talk thus:

"Perhaps, if the inhabitants had remained, I might not have been able to keep under so large a population; or sleep in the Kremlin without being murdered. They have left us but ruins; still, we are quiet here. Millions of money are lost to us; but the Russians have lost tens of millions. Now, her trade is ruined for a century. The nation is thrown back fifty years; this, at all events, is a mighty result."

AFRICAN PALM WINE.

From an article in the African Repository for June, on the Agriculture of Africa, by Thomas Winterbottom, Physician to the colony of Sierra Leone, we select the following remarks on the manner of obtaining wine from the palm tree. *Fam. Vis.*

To procure the palm wine requires no small degree of agility and address. As the trunk of the tree is too rough to allow the hands and knees to be applied in climbing to its summit, the natives use a kind of hoop of an elliptical form, made of bamboo, and open at one side. The person about to ascend,

first passes the hoop round the stem of the tree, including himself also; he then fastens the hoop by twisting its two ends into a kind of knot. The hands are applied to the sides of the hoop, while the feet are firmly pressed against the tree, and the lower part of the back supported by the opposite end of the hoop. In order to advance, the person thus prepared, draws his body a little forwards, keeping his feet steady, and at the same moment slips the hoop a little higher up the tree, after which he advances a step or two with his feet. In this manner he alternately raises the hoop and his feet, and thus advancing, he gains at length the upper part of the stem, just below where the branches are thrown off. Here, at the height of 50 or 60 feet, with no other support than the pressure of his feet against the tree, and of his back against the hoop, he sits with perfect composure. In a small bag hung round his neck or arm, he carries an auger to bore the tree, and a goard or calibash to receive the wine A hole is bored about half an inch deep, below the crown of the tree, and into this is inserted a leaf rolled up like a funnel, the other end of it being put into the mouth of a calibash capable of containing several quarts, which is filled in the course of a single night.—The liquor is discharged more abundantly during the coolness of the night and morning than in the heat of the day. About a quart of wine may thus be procured twice a day, for the space of a month, from each tree, without any injury to it, as it will yield the same quantity for many succeeding years. If, however, wine be taken from it for a longer time than about a month, the tree either dies or requires a much longer respite to recover. When the palm wine has been drawn off, the hole is carefully filled up with mud, to prevent insects from depositing their eggs in it, the larvæ of which would destroy the tree. Upon the Kroo coast it is the custom to cut the tree down, and to burn or scorch the outside before they tap it, probably to excite a degree of fermentation. Palm wine, when fresh drawn is sweet, remarkably cool and pleasant, and very much resembles whey in appearance, and somewhat in taste. In this state it is not in the least degree intoxicating; but after standing twenty-four hours it enters into the vinous fermentation, and becomes very inebriating, and on that account is preferred by the natives. In order to increase the intoxicating effects of palm wine, they infuse in it a little of the bark of a species of plumb, called by the Bulloms rot; they also render the natural fermentation more brisk by adding the lees of a former brewing. When drunk to excess it is said to produce a violent headache, though perhaps only in those who are not much accustomed to it. Palm trees sometimes grow in sandy places, but are in general indicative of a good soil, and it is further remarked, that "wherever palm trees grow, however arid the soil, there is always water to be found, by opening the ground to the depth of ten to fifteen feet." This has not escaped the observation of the Africans.

RESTITUTION.

It gives us peculiar pleasure, says the Baltimore American, to record every instance of expiated crime like the following. A bookseller in this city recently received through the post office, a note from an unknown hand enclosing a sum of money, and stating that a boy had nearly a year ago stolen a book from his store—but that "God," to adopt the simple but expressive phraseolgy of the writer, "would not let him rest, or keep the book without paying for it." The letter concludes thus—"Forgive me, as God has forgiven." Perhaps none but the Diety and the repentant sinner

himself know who has done this deed —let him keep the secret in his heart, and only remember it, to avoid such temptation hereafter. If ever this paper reaches his eye, we can assure him that he is cordially and affectionately forgiven, and that he has the best wishes of the man whom he has injured, but which injury he has so no bobly repaired, for his future welfare, prosperity, and happiness.

From the Family Visitor.

A WORD FITLY SPOKEN.

Travelling in the stage a short time since, I was highly amused with the various characters that came into contact The peculiarities of each were exhibited in the clearest point of view by the contrast. My attention was particularly attracted, by the modesty, good sense, and sound principles of a Quaker, who said little, and that to the purpose—while the whole company was exceedingly annoyed by the incessant prating of a conceited coxcomb, who knew every thing, except the very evident fact, that every person present was disgusted with his conduct. He was by turns a farmer, a politician, a philosopher, and a divine. From him we learnt what Satan has preached from the beginning, that the wicked shall not surely die, and that the whole tenor of scripture, and the very nature of the Gospel, teach, in the clearest and most forcible manner, the doctrine of *Universal* salvation; and that any other system of doctrines was founded on ignorance of the Bible. In the course of his preaching—for he was in fact, as we afterwards learnt, a Universalist preacher of much renown—he repeatedly boasted of his knowledge of Scripture, and of his ability to quote more texts than any other person present, or even in this country. After a while, the Quaker, who had hitherto said nothing on the subject, cast on him a countenance beaming with the law of kindness. "Friend," said he, "I think I heard thee say thou art very learned in the scriptures." Yes, replied the preacher, and who disputes it? I'll bet a hat that I can quote more passages than all of you together. "Well, friend, then thou dost doubtless recollect this *one* passage, *'Seest thou a man wise in his own conceit? there is more hope of a fool than of him!'* " The effect of this reproof was instantaneous and astonishing. It was a word fitly spoken. The man appeared to lose at once all knowledge of scripture, and command of his tongue He seemed to be deaf, and he was almost literally dumb, the remainder of the journey. I was no less surprised than delighted to find that the words of the wise are indeed as goads, and that the fool's mouth can be so easily sealed up

---

Arguments in proof of the existence, and creating and superintending power of God.—

"Should you see a fine ship, well built, handsomely rigged, and completely equipped for a voyage, could any man make you believe that she built herself? or that she was built by chance? or that she sprung like a bubble, out of the sea? Would you not feel as certain that she was the work of some builder, as if you had stood by, and seen him shape every timber, and drive every bolt? And can you, then, believe that this great ship, the world, built itself? or that it was built by chance? or that it sprung out of nothing without any cause? Do you not feel as certain, that it was made by some great, wise and powerful builder, as if you had stood by and seen him make it? Yes, you will say every ship is built by some man; but He that built all these things must be more than man. He must be GOD.

"Another question. Should you see a vessel go every year, for many years successively, to a distant port, and return on a set time; performing all her voyages with perfect regularity, and

never going a cable's length out of her course, nor being a day out of her time; could you be made to believe that she had nothing to steer her but wind? Would you have any more doubt that she was under the command of the skilful navigator than if you were on board and saw him? Look then, shipmates, on this great ship, the world: See how regularly she makes her annual voyage round the sun without ever getting out of her time. Should she gain or lose a single day in making this voyage, what would all your Nautical Tables be good for? Now would she go and come with such regularity and exactness of her own accord? or with no one to regulate her course? Can you any more doubt that she is under the direction of some skilful commander, than if you saw him regulating her motion? But if the world has a pilot, a commander, who is he? aye, who is he? is it any of the crew. You know that if they should all unite in strength, they could neither move her, nor alter her course a hair's breadth. Who, then, could it be? But why need I ask? Who can regulate all the motions of the world, but God? And remember, shipmates, if God is here to regulate her course, he must be here to see how the crew behave." *Payson's Sermon to Seamen.*

JUDGE PETERS.—On his entrance into Philadelphia, General La Fayette was accompanied in the barouche by the venerable Judge Peters. The dust was somewhat troublesome, and from his advanced age, &c. the General felt and expressed some solicitude lest his companion should experience inconvenience from it. To which he replied General, you do not recollect that I am a JUDGE—I do not regard the dust, I am accustomed to it. The lawyers throw dust in my eyes almost every day in the court-house.

Philadelphian.

THE PRAYING MOTHER.

In a seaport town in New-England, lived a pious mother of six daughters. At the age of sixty she had been, for many years, subject to disease and infirmity, which confined her to her house, and almost to her room. To the writer of this, she said, at one of his first interviews with her; "I have have not for many years known what it is to go to the house of God in company with his people, and to take sweet counsel with them. But I have another source of grief greater than this, one that weighs down my spirits day and night, while disease and pain bear my body towards the grave. I have six daughters; two are married and live near me, and four are with me; but not one of them is pious. *I am alone.* I have no one for a christian companion. O that even one of them were pious, that I might walk alone no longer." Such was her language. She was evidently a woman of sorrowful spirit, beseeching the Lord with much entreaty. Soon after this a revival commenced; of which her four single daughters were among the first subjects. A fifth was soon added to their number. But the other, the eldest, was unmoved. "Mother," said one of the converts, "let us all unite in observing a day of fasting and prayer for our unawakened sister."—The agreement was made. The day was observed. Of this, the subject of their prayers had no knowledge. But *on the same day*, while engaged in her domestic concerns at home, her mind was solemnly arrested; and she was soon added to the Christian sisterhood. The praying mother lived a few years to enjoy their Christian society.—They surrounded her dying bed, received her last blessing, commended her spirit to God, and now follow the faith and patience of that mother who is gone to inherit the promises. She being dead yet speaketh."—

[Con. Ob.

POETRY.

HUMAN LIFE.—BY JANE TAYLOR.

HOW swiftly pass our years!
How soon their night comes on!
A train of hopes and fears,
And human life is gone!
See, the fair SUMMER now is past;
The foliage late that clad the trees,
Stript by the equinoctial blast,
Falls, like the dew-drops on the breeze.

Cold WINTER hastens on!
Fair Nature feels his grasp,
Weeps o'er all her beauties gone,
And sighs their glory past!
So LIFE, thy Summer soon will end,
Thine Autumn too will quick decay,
And Winter come, when thou shalt bend
Within the tomb to mould away.

But Summer will return,
In all her beauties dress'd;
Nature shall rejoice again,
And be by man caress'd!
But, Oh! Life's Summer, pass'd away,
Can never, never hope return!
Cold winter comes with cheerless ray,
To beam upon its dreary urn!

Then may we daily seek
A mansion in the skies,
Where Summers never cease,
And glory never dies!
There an eternal SPRING shall bloom,
With joys as vast as angel's power!
And thrice ten thousand harps in tune
Shall praise the love that made it ours.

TO THE PILGRIM.

Pilgrim, burthened with thy sin,
Come the way to Zion's gate;
There, 'till Mercy let thee in,
Knock, and weep, and watch, and wait.

KNOCK, He knows the sinners cry:
WEEP, He loves the mourners tears;
WATCH, for saving grace is nigh;
WAIT, 'till heavenly light appears.

Hark! it is the Bridegroom's voice,
Welcome Pilgrim to thy rest;
Now within the gate, rejoice,
Safe, and seal'd and bought, and blest.

SAFE, from all the lures of vice;
SEAL'D by signs the chosen know;
BOUGHT by love, and life the price;
BLEST the mighty debt to owe.

Holy Pilgrim, what for thee,
In a world like this remains?
From thy guarded breast shall flee,
Fear, and shame, and doubt, and pains.

FEAR, the hope of heaven shall fly;
SHAME, from glory's view retire;
DOUBT, in certain rapture die;
PAINS in endless bliss expire.

——:o:o:o:o:o:o:——

THE BIBLE.

Henry Martyn remarks, during a visit to his friends while a fellow of St. John's College, Cambridge:— "The deep solicited of the place favoured meditation, and the romantic scenery around supplied external sources of pleasure. *For want of other books, I was obliged to read my Bible almost exclusively*; and from this I derived great spirituality of mind compared with what I had before." This we believe accords with the experience of all who read the Bible with a proper frame of mind. Nothing, if we except prayer, tends so much to promote a spirit of calmness and devotion, as the study of the Scriptures. We may study—for it is of little use to hurry over a chapter or two, without reflection, as we would read a paragraph in a newspaper or magazine. A friend lately remarked, that there were many other books, which taxed his intellect perhaps to as great a degree as the Bible; and there were some which as much excited his sensibility; but that there were none which so much raised his devotional feelings, and diffused so sweet a calm through his breast. And he gave as a special reason for this effect, that God honours His own word; and designs His people should learn by experience, that they can there find peace and joy better than in the writings of men.

There is but one way of fortifying the soul against all gloomy presages and terrors of mind; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity.